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Abu Bakr As-Siddeeq رضي الله عنه

By

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Contents

Contents	5
Introduction	11
1	
Abu Bakr As-Siddeeq ؓ in Makkah	
<i>Chapter 1</i>	
His Name, Lineage, <i>Kunyah</i> , Titles, Description, and Family; and His Life	27
First: His Name, Lineage, <i>Kunyah</i> , and Titles	27
1) Al-'Ateeq	28
2) As-Siddeeq	29
3) As-Saahib	30
4) Al-Atqaa	31
5) Al-Awwaah	31
Second: His Birth and His Physical Description	32
Third: His Family	33
1) Qateelah bint 'Abdul-'Uzzah ibn As'ad ibn Jaabir ibn Maalik	34
2) Umm Roomaan bint 'Aamir ibn 'Uwaimar ؓ	35
3) Asmaa bint 'Umais ibn Ma'bad ibn Al-Haarith ؓ	35
4) Habeebah bint Khaarijah ibn Zaid ibn Abu Zuhair ؓ	36
Fourth: Abu Bakr's Life Prior to the Advent of Islam	41
1) His Knowledge of Genealogy	42
2) His Business	43
3) The Degree to which the Quraish Loved Him	44
<i>Chapter 2</i>	
His Islam and His Preaching of Islam; the Trials He Endured	49
First: His Islam	49
Second: Abu Bakr ؓ Preaches the Message of Islam	54

Third: Trials and Tribulations	56
<i>Lessons and Morals</i>	59
<i>The Lessons and Morals of this Story</i>	74
Seventh: Speaking to Representatives of Arab Tribes	77
<i>The Lessons and Morals of this Story</i>	81

Chapter 3

Abu Bakr's Migration with the Messenger of Allah ﷺ to Al-Madeenah	83
<i>The Lessons and Morals of the Prophet ﷺ and Abu Bakr's Migration to Al-Madeenah</i>	92
1) The Disbelievers Expelled Him:	93
2) Abu Bakr ﷺ was the Sole Companion of the Prophet ﷺ	93
3) He was the Prophet's Companion in the Cave:	93
4) He was the Prophet's "Companion" in the Complete Sense of the Word:	94
5) He Cared a Great Deal for the Prophet's Well-Being:	94
6) He ﷺ was Blessed with Special Help from Allah ﷻ:	95
7) Abu Bakr ﷺ was the only one Present with the Prophet ﷺ	96
Third: The Sincerity of Abu Bakr As-Siddeeq ﷺ	103
Fourth: The Art of Leading People	105

Chapter 4

Abu Bakr ﷺ on the Battlefield	109
First: Abu Bakr ﷺ in the Battle of Badr	110
1) His Moral Support during a Crucial War Council	111
2) Accompanying the Prophet ﷺ in an Important Scouting Mission	111
3) Standing Guard for the Prophet ﷺ in His Command Center	112
4) Abu Bakr ﷺ is Given Glad Tidings of Victory	113
5) The Prisoners of Badr	115
Second: Uhud and Hamraa Al-Asad	118
Banu Al-Mustaliq	124
At Al-Khandaq and Banu Quraidhah	125
Fourth: Al-Hudaibiyyah	125
Negotiations at Al-Hudaibiyyah	126
Abu Bakr's Stance Vis-à-vis the Treaty of Al-Hudaibiyyah	128
Regarding Banu Fuzaarah	133
Sixth: The Compensatory 'Umrah and Dhaat As-Salaasil	134
<i>The Lessons and Morals of this Story</i>	135

Chapter 5

Life for Abu Bakr ﷺ in Al-Madeenah, and Some of His Praiseworthy Qualities	155
First: Glimpses of His Life in Al-Madeenah	155
a) His Encounter with Finhaas, One of the Jewish Rabbis of Al-Madeenah	155
b) Preserving the Secret of the Messenger of Allah ﷺ	157

Second: Abu Bakr's Most Distinguishing Qualities	175
His Faith in Allah ﷻ	176
His Knowledge	180
His Supplications	184

2

The Death of the Prophet ﷺ the Courtyard of Banu Saa'idah, and the Army of Usaamah

Chapter 1

The Death of the Prophet ﷺ the Courtyard of Banu Saa'idah	193
First: The Death of the Prophet ﷺ	193
The Final Illness of the Messenger of Allah ﷺ	194
Third: the Courtyard of Banu Saa'idah	203
<i>The Lessons and Morals of this Story</i>	206
1) Abu Bakr's People Skills	206
2) Both Abu Bakr ﷺ and 'Umar ﷺ Shy Away from Being Nominated	209
3) Sa'ad ibn 'Ubaadah ﷺ	213
4) An Alleged Disagreement Between 'Umar ibn Al-Khattaab ﷺ and	215
5) The <i>Hadeeth</i> : The Leaders (of the Muslim Nation)	217
6) Qur'anic Verses that Alluded to Abu Bakr's Caliphate	221
7) <i>Ahaadeeth</i> that either Directly or Indirectly Point to Abu Bakr's Caliphate	226
8) <i>Ijmaa'</i> , or a Universal consensus, is Arrived at Regarding	235
9) What is the Caliphate? And What Does the Term " <i>Khaleefah</i> " Signify?	237

Chapter 2

The General Pledge of Allegiance, and Managing Domestic Affairs	245
First: The General Pledge of Allegiance	245
1) The Meaning of a Pledge of Allegiance (i.e., The <i>Bai'ah</i>)	247
2) Sources of Legislation During Abu Bakr's Caliphate	251
3) The Right of Citizens to Scrutinize their Leader and to Hold Him	253
4) Establishing the Principle of Justice and Equality Among All Citizens	255
5) Truthfulness Should be the Basis of All Dealings Between a Leader	263
6) An Announcement that <i>Jihaad</i> Did Not End with the Death	264
7) Declaring a War Against Wickedness and Shameful Acts	265

3

Usaamah's Army, and Abu Bakr's War Against the Apostates	311
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Chapter 1

Usaamah's Army	313
1) Hardships do not Last and Should Not Weaken the Resolve of True Believers	328
2) The Forward Progress of Islam does not Stop with the Death	331
3) Whenever Believers Disagree with One Another, They Must	336
4) Speech Must be Accompanied by Action, and the Role	338

5) The Etiquettes of War	341
6) The Political Ramifications of Sending Out Usaamah's Army	343
<i>Chapter 2</i>	
Abu Bakr's War Against the Apostates	347
First: The Definition of <i>Ar-Riddah</i> (Apostasy), and Verses of the Qur'an	347
1) The Definition of <i>Ar-Riddah</i>	347
2) Some Verses of the Noble Qur'an that Discuss Apostasy	349
Second: The Causes of Apostasy and the Categories of Apostates	351
Third: Apostasy Rears Its Ugly Head during the Latter Stages of the	354
Fourth: Abu Bakr's Stance Vis-à-vis the Apostates	356
Fifth: Abu Bakr's Plan to Defend Al-Madeenah	363
<i>Chapter 3</i>	
An All-Out Assault Against the Apostates	375
First: An Official Response from the Muslim Government	378
1) Working from the Inside Out	378
2) Sending Out Well-Organized Armies	380
3) The Text of the Letter that Abu Bakr Sent to the Apostates,	386
Second: Eradicating the Threats that were Posed by Al-Aswad	
Al-'Ansee and Tulaihah Al-Asdee; and the Killing of Maalik ibn Nuwairah	397
1) Eradicating the Threat of Al-Aswad Al-'Ansee, and the	397
<i>Morals and Lessons</i>	416
<i>Lessons and Morals</i>	439
<i>Lessons and Morals</i>	456
<i>Chapter 4</i>	
Musailamah, "The Liar"; and the Banu Haneefah Tribe	477
First: Some Background Information	477
The Banu Haneefah Delegates Return to Yamaamah	479
Musailamah's Letter to the Messenger of Allah	481
The Dangerous Mission of Habeeb ibn Zaid Al-Ansaaree	482
Ar-Rajjaal ibn 'Unfuwah Al-Hanafee	483
Second: The Muslims of Banu Haneefah	484
Third: Khaalid Leads His Army Towards Yamaamah	488
Mujaa'ah ibn Miraarah Al-Hanafee is Captured by the Muslim Army	490
The Actual Battle is Preceded by Psychological Warfare	492
Fourth: The Fighting Begins	495
Fifth: Rare Acts of Bravery	497
1) Al-Baraa ibn Maalik	497
2) The Death of Musailamah "The Liar"	497
3) Abu 'Aqeel: 'Abdur-Rahmaan ibn 'Abdullah Al-Balwee Al-	499

4) Naseebah bint Ka'ab Al-Maaziniyyah Al-Ansaariyyah	500
Sixth: Some of the Martyrs of the Battle of Yamaamah	501
1) Thaabit ibn Qais ibn Shimaas	501
2) Zaid ibn Al-Khattaab	502
3) Ma'an ibn 'Adee Al-Balwee	503
4) 'Abdullah ibn Suhail ibn 'Amr	503
5) Abu Dujaanah Simaak ibn Kharishah	504
6) 'Abbaad ibn Bishr	505
7) Al-Tufail ibn 'Amr Ad-Dausee Al-Azdee	507
Ninth: Gathering the Noble Qur'an	518
<i>Chapter 5</i>	
The Lessons and Morals of the Apostate Wars	523
First: The Prerequisites of Establishing a Stable and Strong Country	523
1) Taking Practical Steps to Achieve Victory	525
2) The Effects of Applying Islamic Law	527
3) The Characteristics of Muslims from the First Generation of Islam	528
Second: Muslim Society During the Caliphate of Abu Bakr	532
Third: How Abu Bakr Combated Negative External Influences	537
Fourth: Some of the Results of the Apostasy Wars	541
1) Islam Became Distinguished from All Other Religions and Sets	541
2) The Importance of Both a Strong Core Group of Muslims	545
3) Preparing a New Cadre of Fighters	546
4) The Islamic Laws that Pertain to Apostasy are Put into Practice	546
5) "But the Evil Plot Encompasses only Him Who Makes It."	547
6) The Peninsula is Divided into Provinces	547

4

Abu Bakr's Conquests, His Appointment of 'Umar as His Successor, and His Death

Introduction	551
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Chapter 1

The Conquest of Iraq	555
First: Abu Bakr Paves the Way For Conquering Iraq	555
<i>Important Lessons, Facts, and Morals Regarding the Previous Section</i>	559
Second: Khaalid ibn Al-Waleed's Battles in Iraq	565
1) The Battle of Dhaat As-Salaasil	566
2) The Battle of Al-Madhaar (or Ath-Thanyee)	569
3) The Battle of Al-Waljah	571
4) The Battle of Ilyas	574
5) The Conquest of Al-Heerah	576
6) The Conquest of Al-Anbaar	587

7) 'Ain At-Tamr	589
8) Daumatul-Jandal	593
9) The Battle of Al-Haseed	596
10) The Battle of Al-Maseekh	597
11) The Battle of Al-Furaad	599
Third: Khaalid ﷺ Performs Hajj; Abu Bakr ﷺ Orders Him to Go to Ash-Sham	601
<i>Chapter 2</i>	
Abu Bakr's Conquests in Ash-Sham (Syria and Surrounding Regions)	617
First: Abu Bakr's Resolve to Attack the Romans	620
Second: Abu Bakr ﷺ Consults His Advisors and then Orders the People	624
Third: Abu Bakr ﷺ Hands Out Banners to His Army Commanders	633
Fourth: A Crisis Develops in Ash-Sham	647
<i>Chapter 3</i>	
Important Lessons and Morals	687
First: An Outline of Abu Bakr's Foreign Policy	687
1) Instilling a Sense of Awe and Fear in the Hearts of Foreign Leaders	687
2) Continuing the Expansion that had been Initiated by the Prophet ﷺ	689
3) Establishing Justice in Foreign Lands, and Treating Conquered	690
4) Granting Conquered Peoples Freedom of Religion	692
Second: An Outline of Abu Bakr's Military Strategies	694
1) Conquering Enemy Territory One City at a Time	694
2) Calling Muslims to Arms	697
3) Specifying the Goal of His Wars	698
4) Sending Soldiers to the Places They were Most Needed	698
5) Replacing Army Commanders	699
6) Communicating Constantly with Army Commanders	700
Third: The Rights of Allah, of the Army's Leader, and	702
1) The Rights of Allah ﷻ	703
2) The Rights of a Leader	704
3) The Rights of Soldiers	709
Fourth: Why Muslims Were Able to Defeat the Romans and Persians	718
<i>Chapter 4</i>	
Abu Bakr ﷺ Appoints 'Umar ﷺ as His Successor; And Abu Bakr's Death	723
First: Abu Bakr Appoints 'Umar ﷺ As His Successor	723
Second: The Time to Depart Draws Near	732
Summary	741
Bibliography	765

Introduction

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allah as He should be feared. And die not except in the state of Islam (as Muslims) with complete submission to Allah." (Qur'an 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All Watcher over you." (Qur'an 4: 1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and made to enter Paradise)." (Qur'an 33: 70, 71)

Indeed, the most truthful speech is Allah's Book, and the best guidance is that of Muhammad ﷺ. The most evil of affairs are newly invented ones (in the religion), for every newly invented practice is an innovation (*Bid'ah*), every innovation is misguidance, and every misguidance is in the Fire.

Ever since I was a young child, the study of Abu Bakr's biography has been something of a passion for me. Then, years later, Allah ﷻ blessed me with the honor of matriculating at the Islamic University of Al-Madeenah Al-Munawwarah. One of the courses I studied there was Islamic History, and as a part of that course, I studied the biographies of the four rightly-guided *Khaleefahs* — Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ. Our teacher demanded from us that we study not just the course textbook — *At-Taareekh Al-Islaamee*, by Mahmood Shaakir — but also other important works, such as Ibn Katheer's *Al-Bidaayah Wan-Nihaayah* and Ibn Al-Atheer's *Al-Kaamil*. As a result, I had a wide range of sources from which I could learn more and more about the biography of Abu Bakr As-Siddeeq ﷺ.

A few years later, when I matriculated at the University of Umm Durmaan Al-Islaamiyyah, I proposed the following title for my PhD. Thesis: "The Noble Qur'an's Lessons on how to Establish a Stable and Strong (Muslim Country) and the Effects of those Lessons on the History of the Muslim Nation." It was agreed that my thesis would consist of three main chapters: 1) Qur'anic Lessons of Establishing a Stable and Strong Country, 2) Lessons from the Prophet's Biography on how to Establish a Stable and Strong Country, and 3) Lessons from the Biographies of the Rightly-Guided *Khaleefahs* on how to Establish a Stable and Strong Country. In the end, after a long period of toil, my thesis was more than 1200 pages long. Deeming my thesis to be too long, my research supervisor suggested that the scope of my thesis be limited to the first of the three above-mentioned chapters — Qur'anic Lessons of Establishing a Stable and Strong Country. The faculty of graduate studies at the university approved of his suggestion, and the matter was thus decided upon.

After I submitted my thesis and answered questions about it before a team of professors, my research supervisor said something to me that had a profoundly deep impact on the following years of my life. He suggested that I rewrite chapters two and three of my original thesis and that I get them published in book form. Chapter two — "Lessons from the Prophet's Biography on how to Establish a Stable and Strong Country" — evolved into *As-Seerah An-Nabawiyyah*.^[1] Chapter three — "Lessons from the Biographies of the Rightly-Guided *Khaleefahs*" — had to be broken down into four separate books, one on each of the four rightly-guided *Khaleefahs*.

As for this book that you have before you now — *Abu Bakr As-Siddeeq: His Character and His Life* — the credit of its completion goes first and foremost to Allah ﷻ, and then to my PH.D. research supervisor and to a number of teachers and peers who encouraged me to dedicate my life to the study of the lives of the

^[1] The translation of which has also been published by Darussalam Riyadh.

four rightly-guided *Khaleefahs*. One of them said something to me that truly struck a chord with me and made me grasp the importance of studying the lives of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ — and, for that matter, the lives of all of the Prophet's Companions ﷺ. He said, "There is now a huge gulf that has developed between the lives of Muslims today and the lives of the first generation of Muslims. People no longer know their priorities: many students know more about the lives of scholars than they do about the rightly-guided *Khaleefahs*, even though the era of the rightly-guided *Khaleefahs* offers students a rich source of knowledge about all of the Islamic sciences." It was during the era of the rightly-guided *Khaleefahs* that all of the foundations of a strong nation were established — and not just established, but virtually perfected; and here I am referring to all of the branches of government — legislative, judicial, economic, political, and military. Never throughout history have Muslims prospered as much as they did during the rule of the rightly-guided *Khaleefahs*. It was an era during which Islam spread with lightning-like speed throughout the world. With all of the achievements of Muslims during that era, it is a wonder that some students of knowledge spend more time studying the lives of second or third century scholars, or the lives of even more recent scholars, than they do on the lives of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ.

From the time of this book's conception until its completion, Allah ﷻ both helped and blessed me, removing obstacles that lay in my path, giving me the strength I needed to spend many a long night in the throes of research, and helping me get to the reference works that were indispensable to the completion of this book. With Allah's help, I no longer cared about the obstacles that stood in my way; instead, I worked tirelessly to overcome them.

The history of the rightly-guided *Khaleefahs* has not been an easy subject-matter to master for one main reason: accounts of their lives are scattered throughout many books, books on history, *Hadeeth*, *Fiqh*, poetry, and *Tafseer*. The goal of this work

— as well as my other books on 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ — was to gather all of those accounts into one book, to organize them both chronologically and into topics, to ascertain their level of authenticity, and, perhaps most importantly, to analyze and discuss them. If the lives of the rightly-guided *Khaleefahs* are presented properly, they provide a great deal of nourishment for the soul and crucial life lessons for each and every Muslim.

We need to study the lives of the rightly-guided *Khaleefahs* ﷺ and the lives of all of the Prophet's Companions ﷺ, for they belonged to a generation about whom Allah ﷻ said:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (Qur'an 9: 100)

And Allah ﷻ said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا...﴾

"Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer)..." (Qur'an 48: 29)

And it was about their generation that the Messenger of Allah ﷺ said, "The best of my nation is the generation to whom I have

been sent." 'Abdullah ibn Mas'ood ﷺ said about the generation of the rightly-guided *Khaleefahs*, "Whoever wishes to follow a good example, then let him follow the example of those who have already died (i.e., from the Prophet's Companions ﷺ). As for those who are still alive, not a single one of them is guaranteed safety from the trials and tribulations of life (i.e., we know that the Companions died upon Islam, but as for those who are still alive, they might be Muslims now, but we do not know whether or not they will die as Muslims). The former group to whom I am referring consists of the Companions of Muhammad ﷺ. By Allah, they are the best people of this nation; they are the most pious at heart, the most knowledgeable, and the least artificial of all people. Allah chose them to be companions of His Prophet ﷺ and to establish His religion. So acknowledge their superiority and follow their guidance. To the best of your ability, hold on to the example of their manners and of their religion, for indeed, they were upon upright guidance."^[1]

Muslims must study their lives from authentic sources, for if they don't, the enemies of Islam will, and they will then distort and manipulate some narrations and fabricate others — which is in fact what they have done for centuries. The enemies of Islam understand the power of history and the potential it has to inspire the masses. They have therefore worked tirelessly — while most Muslims sleep — to instill doubts in people's minds about the moral rectitude of the Prophet's Companions ﷺ.

Their efforts began at a very early stage, during the lifetime of the rightly-guided *Khaleefahs*. Certain Christians, Jews, and members of the *Raafidah* movement realized that they could, in their efforts to wage war against Islam, achieve optimal results not from the outside but from the inside, within the ranks of Muslim society. And so they outwardly claimed to be Muslims, while they inwardly harbored disbelief. Through plotting and the spreading of false lies, they hoped to undermine the rule of the

^[1] *Sharhus-Sunnah*, by Al-Baghawee (1/214, 215).

third *Khaleefah* of Islam, 'Uthmān ibn 'Affān ﷺ. Their leader was 'Abdullah ibn Saba', a Jewish man who had pretended to enter into the fold of Islam. With the help of his followers, 'Abdullah ibn Saba' sowed dissension among the people, and their efforts directly resulted in the assassination of 'Uthmān ibn 'Affān ﷺ. Thereafter, they continued to sow dissension among the Muslims; just one of their many achievements was that they successfully orchestrated the events that led up to the Battle of Al-Jamal.

Those from later centuries who followed the example of 'Abdullah ibn Saba' worked to smear the character of certain of the Prophet's Companions ﷺ. They tried to achieve that end by highlighting weak and fabricated narrations that are related in the books of history; for example, in one of the narrations they try to disseminate, greed and a desire for power are attributed to one of the Prophet's Companions ﷺ. In a very cleverly devised plan, they — Orientalists and others of their ilk — attack Islam in an indirect manner. Knowing that they cannot directly attack the Qur'an and the *Sunnah* of the Prophet ﷺ, they attack those who conveyed to us those two divinely-revealed sources. For it was the Companions ﷺ who conveyed the teachings of the Qur'an and *Sunnah* to the next generation of Muslims; and so in order to instill doubts into people's minds about Islam, the enemies of Islam instill doubts in their minds about the Prophet's Companions ﷺ. Just as Muslim scholars analyze and discuss in detail the meanings of authentic narrations, Orientalists — and others of their ilk — write long tracts about fabricated narrations, tracts that consist of false interpretations and a great deal of speculation.

Scholars among the enemies of Islam study the lives of the Prophet's Companions ﷺ not to learn about the truth, but instead to serve their evil objectives. Sadly, some Muslim historians, having studied Islam in western universities or at least western sponsored universities, have followed in the footsteps of Orientalist scholars — to the extent that, in the past few decades, many history books by Muslim historians amount to nothing

more than mere translations of works written by Orientalist scholars from the past.

To write about Islamic history, one needs to have one aim in mind: the truth. Muslim scholars need to counter the efforts of the enemies of Islam by pointing out their lies, refuting their claims, exposing their reliance on weak and fabricated narrations, and writing history books that rely solely on authentic and acceptable narrations.

And even after the plain facts of history are ascertained, they should be presented to the reading public by a Muslim historian, one who has Islamic values and appreciates the spirit of Islam. For even if a non-Muslim historian is relatively fair, he will still rewrite history based on his biases, his preconceived views, and the false premise that Islam is not a divinely revealed religion. In short, he will write from a secular and materialistic point of view. The picture that such a historian presents to the reading public is one that involves constant bloodshed among the Prophet's Companions ﷺ and a strong desire among some of them to achieve power and status — even though nothing could be further from the truth. Even certain Muslim historians, who have been influenced by their Orientalist counterparts, are guilty of the same mistake. Either intentionally or inadvertently, they twist facts and present a distorted picture of the lives of the Prophet's Companions ﷺ. Such books have a domino-like effect on the general masses of Muslims: They believe what they read, and they develop a distorted view about Islam, conjuring up thoughts only of bloodshed, deception, and greed when they think about the generation of the Prophet's Companions ﷺ.

For these reasons, Muslims are in dire need of books that present not only the true events that took place during the lives of the Prophet's Companions ﷺ, but also a correct interpretation of those events. By the grace and mercy of Allah ﷻ, Muslim scholars and historians have begun to write such books. This is not a surprising development, for Allah ﷻ has always provided protection for His religion. From the era of the Prophet's

Companions onwards, Allah ﷻ has continued to bless this nation with people who memorize His Book. When people first began to fabricate *Hadeeth* narrations, Allah ﷻ sent geniuses who dedicated their lives to purifying the authentic *Sunnah* from weak and fabricated narrations. And whenever certain of Islam's enemies try to distort the pristine teachings of Islam, He ﷻ sends scholars to refute their lies; the scholars and geniuses He sends are the men of *Ahlus-Sunnah Wal-Jamaa'ah*.

In this work, I have tried my utmost to follow the methodology of *Ahlus-Sunnah Wal-Jamaa'ah*. I have relied not only history books — such as the ones that are authored by the eminent scholars At-Tabaree, Ibn Al-Atheer, and Adh-Dhahabee — but also on works of *Tafseer* and *Hadeeth*, books that provide commentary for *Hadeeth* compilations, works on *Fiqh*, and works that deal specifically with the sciences of *Hadeeth*. I have found in these latter kinds of works a rich source of historical information, much of which cannot be found in history books that deal with the era of the Prophet's Companions ﷺ.

In writing about the rightly-guided *Khaleefahs*, I fittingly began with Abu Bakr As-Siddeeq ﷺ, for he is the chief of all of the Prophet's Companions ﷺ. In a saying that applies to Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ, the Prophet ﷺ said, "You must follow my *Sunnah* (way) and, after me (i.e., after my death), the *Sunnah* of the rightly-guided *Khaleefahs*."^[1] And of the rightly-guided *Khaleefahs*, Abu Bakr ﷺ was categorically the best, the noblest, and the most knowledgeable. The Messenger of Allah ﷺ said about him, "Were I to take a *Khaleel* (*Khaleel* describes a relationship that involves the highest form of love; Ibraaheem ﷺ was the *Khaleel* of Allah ﷻ, as was the Prophet ﷺ — which is why the Prophet ﷺ did not take a *Khaleel* from among his Companions ﷺ), I would take Abu Bakr ﷺ as my *Khaleel*; but since I will not do so (i.e., since

^[1] *Sunan Abu Daawood* (4/201) and *At-Tirmidhee* (5/44); this *Hadeeth* is *Hasan Sahheeh*.

I will not take a *Khaleel* from among my Companions ؓ), he (i.e., Abu Bakr ؓ) is my brother and my Companion.”^[1] The Prophet ﷺ also said, “Follow those who will (rule) after me: Abu Bakr and ‘Umar.”^[2]

From the day he embraced Islam until the day he died, Abu Bakr ؓ was the ideal Muslim, surpassing all other Companions ؓ in every sphere of life. During the Prophet’s lifetime, Abu Bakr ؓ was an exemplary soldier on the battlefield; upon the Prophet’s death, Abu Bakr ؓ remained steadfast and, through the help of Allah ﷻ, held this nation together. When others suggested keeping Usaamah’s army back, Abu Bakr ؓ insisted — and correctly so — that the army should continue the mission which the Prophet ﷺ had in mind. When people refused to pay *Zakaat*, and when the apostates threatened the stability of the Muslim nation, Abu Bakr ؓ was the one who remained firm and took decisive action against them. These are just some of the examples of Abu Bakr’s many wonderful achievements throughout his life. I have endeavored to describe all of the above in a clear and organized manner. But more so than anything else, I have tried to show how Abu Bakr’s methodology as a Muslim and as a ruler helped establish the foundations of a strong, stable, and prosperous country — one that began in Al-Madeenah, extended throughout the Arabian Peninsula, and then reached far-off lands outside of Arabia.

Throughout the brief period of his caliphate, Abu Bakr ؓ faced both internal and external challenges; the former mainly involved quelling the apostate factions of Arabia and establishing justice and peace among the citizens of the Muslim nation; and the latter mainly involved expanding the borders of the Muslim nation by spreading the message of Islam to foreign nations and conquering those nations that stood in the way of the propagation of Islam.

^[1] *Bukhaaree*, the Book of the Companions’ Virtues; *Hadeeth* number: 3656.

^[2] *Saheeh Sunan At-Tirmidhee*, by Al-Al baanee (3/200).

During the era of his caliphate, Abu Bakr ؓ sent out armies that achieved important conquests; for example, under the command of Khaalid ibn Al-Waleed ؓ, the Muslim army gained an important victory in Iraq. And the Muslim army achieved other important victories under the commands of Al-Muthannah ibn Haarithah ؓ and Al-Qa’qaa ibn ‘Amr ؓ. In short, the victories achieved during the era of Abu Bakr’s caliphate paved the way for victories that later took place after Abu Bakr’s death. I have tried to analyze the above-mentioned conquests and to break down the reasons why they were such monumental successes. I particularly pointed out Abu Bakr’s contributions to those conquests: His military strategy, the leaders he chose, the letters through which he communicated with them, and so on.

The reader should get from this work a greater appreciation of how Abu Bakr ؓ was an exemplary Muslim in all aspects of his life: in his Faith, his knowledge, his eloquence, and his manners. He developed a lofty character based on his close adherence to the example of the Prophet ﷺ. To be sure, the Prophet’s life was a practical manifestation of the teachings of the Noble Qur’an; to go one step further, we could correctly say that Abu Bakr’s life — and especially his rule over the Muslim nation — is the clearest interpretation we have of the teachings of the Prophet ﷺ, which is why it is not surprising that the Prophet ﷺ said, “Follow those who will (rule) after me: Abu Bakr and ‘Umar.”^[1]

I do not make the claim that this work is free of mistakes, but I do say this: To the best of my ability, I have tried to do justice to the life of Abu Bakr As-Siddeeq ؓ. I have written this work, seeking out nothing save Allah’s Noble Countenance, and desiring nothing save Allah’s rewards. It is His help that I seek, and it is He alone Who can answer the supplications of His slaves.

I have divided this book into an introduction and four main sections, which are as follows:

^[1] *Saheeh Sunan At-Tirmidhee*, by Al-Al baanee (3/200).

All praise is for Allah ﷻ, Who alone helped and aided me throughout this endeavor. I ask Allah ﷻ by His beautiful names and perfect attributes to make this effort of mine be purely for His Countenance; to benefit His slaves through this book; to reward me for every letter I have written; to place this work on my scale of good deeds; and to reward my brothers who helped me bring this humble work to fruition. I ask every Muslim who reads this work not to forget me in his supplications, for I am one who is poor to Allah and who is in dire need of His forgiveness, mercy, and good pleasure.

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

"My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (Qur'an 27: 19)

How perfect You are, O Allah! All praise is for You. I bear witness that none has the right to be worshipped but You. I ask for your forgiveness, and I repent to You.

﴿وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"And the close of their request will be : Al-Hamdu Lillahi Rabb-il-'Alamin [All the praises and thanks be to Allah, the Lord of 'Alamin (mankind, jinns, and all that exists)]." (Qur'an 10: 10)

One who is poor and is in desperate need of his Lord's forgiveness and good pleasure,

'Ali ibn Muhammad Muhammad As-Sallaabee

5/1/1422 H

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I

Abu Bakr As-Siddeeq ﷺ in Makkah

His Name, Lineage, *Kunyah*, Titles, Description, and Family; and His Life during the Pre-Islamic Days of Ignorance

First: His Name, Lineage, *Kunyah*, and Titles

Many — especially those who do not speak Arabic and are not familiar with Arab history and culture — will be surprised to learn that the actual name of this book's protagonist was not Abu Bakr ؓ, but was in fact 'Abdullah. Abu Bakr was his *Kunyah*; a *Kunyah* is a title by which one is ascribed to one's son or daughter, or by which one is associated with some place, idea, theme, or group of people. A *Kunyah* is expressed in the form, "Abu so-and-so," or, "Father of so and so" (For women, "Umm so-and-so," or, "Mother of so-and-so"). When used literally, a *Kunyah* ascribes a person to his son. So if one's name is Abu 'Abdullah, people would probably

be right in guessing that he has a son named 'Abdullah. But this is not always the case; a *Kunyah* is often used figuratively as well; for example, Hurairah means a small cat, and because one particular Companion of the Prophet ﷺ always had with him a small cat, he was given the *Kunyah*, Abu Hurairah. As for Abu Bakr's *Kunyah*, Bakr literally means a young camel, but it also refers to a very large Arab tribe. The following is Abu Bakr's complete name and lineage, and keep in mind that 'ibn' means 'son of': 'Abdullah ibn 'Uthmān ibn 'Aamir ibn 'Amr ibn Ka'ab ibn Sa'ad ibn Teem ibn Murrah ibn Ka'ab ibn Luaiy ibn Ghaalib Al-Qurashee At-Teemee.^[1] Al-Qurashee and At-Teemee are written at the end of his lineage as a way of ascribing him to his tribes of the Quraish and At-Teem. Abu Bakr's lineage met up with that of the Prophet ﷺ at the level of their forebear Murrah ibn Ka'ab.

In Arabic, if something or someone is known by many names, it is often the case that that thing or person is important in some way; hence the many names of the Day of Judgment and of the Prophet ﷺ. In that spirit, Abu Bakr was given many names or titles throughout his life, and each one of them points to one or more of his superior qualities; among those names are the following:

1) Al-'Ateeq

Al-'Ateeq has various shades of meaning in Arabic: It can mean old or ancient; noble; or someone who has been freed either from the bonds of slavery or from some unpleasant circumstances. Some feel that Abu Bakr was named 'Ateeq based on the latter meaning, for the Prophet ﷺ once said to him, "You are the 'Ateeq (the freed one) of Allah from the Hellfire."^[2] According to the wording of 'Aaisha's narration, the Messenger of Allah ﷺ said to Abu Bakr, "Rejoice, for you are the 'Ateeq of Allah from the Hellfire."^[3]

^[1] *Al-Isaabah*, by Ibn Hajr (4/144, 145).

^[2] *Al-Aihsaan Fee Taqreeb Saheeh Ibn Hibbaan* (15/280), and the chain of the narration is authentic.

^[3] Related by At-Tirmidhee in *Al-Manaaqib* (3679), and Al-Albaanee declared it to be authentic in *As-Silsilah* (1574).

Certain historians are of the view that Abu Bakr was named 'Ateeq because of the handsomeness or the nobleness of his features.^[1] And yet others say that he was named 'Ateeq later on in his life because he was known for his goodness for a very long time (this is based on 'Ateeq's meaning of old or ancient).^[2] It has also been said that, whenever Abu Bakr's mother had a child, he or she would die almost immediately. But then when Abu Bakr was born, the same was not the case, and so his mother said about him, "O Allah, this (child) is your freed one from death, so favor me with him."^[3] It is possible that Abu Bakr was named 'Ateeq for more than one of the aforementioned reasons, for he did have a noble countenance; he was known for his good character for many years; and he was Allah's freed one from the Hellfire."^[4]

2) As-Siddeeq

As-Siddeeq, the most well-known of Abu Bakr's titles, comes from the word *Sidq*, which means truthfulness. The word As-Siddeeq is meant to convey a meaning of intensiveness: a person who is constantly truthful or who constantly believes in the truthfulness of something or someone (in Abu Bakr's case, in the truthfulness of the Prophet ﷺ). The title 'As-Siddeeq' was given to Abu Bakr by none other than the Prophet ﷺ. Anas said, "The Prophet ﷺ climbed (Mount) Uhud in the company of Abu Bakr, 'Umar, and 'Uthmān. When Uhud began to shake while they were on it, the Prophet ﷺ said (addressing the mountain), 'Remain firm, O Uhud, for upon you are a Prophet, a Siddeeq (truthful one), and two martyrs ('Umar and 'Uthmān)."^[5]

^[1] *Al-Mo'jam Al-Kabeer*, by At-Tabaraanee (1/52).

^[2] *Al-Isaabah* (1/146).

^[3] *Al-Kuna Wal-Asmaa*, by Ad-Doolaabee (1/6) and *Khutab Abu Bakr*, by Muhammad Ahmad 'Aashoor Jamaal Al-Koomee (Pg. 11).

^[4] *Taareekh Ad-Da'wah Ilal-Islam Fee 'Ahd Al-Khulafaa Ar-Raashideen*, by Dr. Yusree Muhammad Haanee (Pg. 36).

^[5] *Bukhaaree*, the Book of the Companions' Virtues, chapter, "The Superiority of Abu Bakr" (5/11)."

Abu Bakr ؓ was named As-Siddeeq because of his constant and unwavering belief in the Prophet ﷺ. 'Aaisha ؓ said, "(The night) after the Prophet ﷺ went on his night journey to Al-Masjid Al-Aqsa, the people began to talk about it (being in doubt about the possibility of the Prophet ﷺ being able to travel to and from Jerusalem in a single night). Some people apostatized (on that day), having previously believed in the Prophet ﷺ and having had faith in him. A number of men went to Abu Bakr and said, 'Will you not go to your companion? He claims that he went on a night-journey last night to Jerusalem!' He ؓ responded, 'And did he indeed say that?' They said, 'Yes.' He ؓ said, 'If he said that, then he spoke the truth.' They said, 'And do you truly believe him when he says that he traveled to Jerusalem last night and returned just before the beginning of this morning?' He ؓ said, 'Yes, I do indeed believe him about matters that are even more amazing than that: I believe him about news (i.e., revelation) that comes to him from the heavens in the early morning or in the afternoon.' And it is because of this incident that he was named Abu Bakr As-Siddeeq."^[1]

3) As-Saahib

"As-Saahib" literally means "the Companion," a title that Allah ﷻ gave to Abu Bakr ؓ in the Noble Qur'an. Allah gave him that title because he was the Prophet's companion in the cave during their migration to Al-Madeenah. Allah ﷻ said:

﴿إِلَّا تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

^[1] Al-Haakim (3/62, 63), who declared it to be authentic; and Adh-Dhahabee concurred.

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, and he ﷺ said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise." (Qur'an 9: 40)

Scholars unanimously agree that "his companion" in this Verse refers to Abu Bakr As-Siddeeq ؓ. Anas ؓ reported that Abu Bakr ؓ once said to him, "While the Prophet ﷺ was in the cave (with me), I said to him, 'If one of them were to look at his feet, he would see us from underneath his feet.' The Prophet ﷺ said, 'O Abu Bakr, what would you think about (the safety and well-being) of two (people) when Allah is the third among them?'"^[1]

4) Al-Atqaa

Al-Atqaa means the pious and righteous ones. In the following Verse, Al-Atqaa refers primarily to Abu Bakr As-Siddeeq ؓ:

﴿وَسَيُجَنَّبُهَا الْأَتْقَى﴾

"And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell)." (Qur'an 92: 17)

That Al-Atqaa in this Verse refers to Abu Bakr ؓ is a matter that we will further clarify (In Sha Allah) in our discussion of those Muslims who were tortured and whose freedom was purchased by Abu Bakr ؓ.

5) Al-Awwaah

There are at least two possible meanings of the word Al-Awwaah. It can mean someone who supplicates to Allah ﷻ a great deal, and it

^[1] Bukhaaree, the Companions' Virtues; Hadeeth number: 3653.

can also mean someone who is merciful and soft-hearted. Ibraaheem An-Nakha'ee said, "Abu Bakr was named Al-Awwaah because of his compassion and mercy (towards other people)."^[1]

Second: His Birth and His Physical Description

Scholars agree that Abu Bakr ﷺ was born after the Year of the Elephant — the year during which Abraha marched towards Makkah with his army — which means that he was younger than the Prophet ﷺ. Beyond that general agreement, scholars disagree about the exact date of his birth. Some scholars maintain that he was born three years after the Year of the Elephant; others believe that he was born two years and six months after the Year of the Elephant; and yet others say that he was born two years and some months after the Year of the Elephant.^[2] Born and raised in a house of noble lineage, Abu Bakr ﷺ was blessed with a very respectful upbringing; from a very young age, he gained the honor and the respect of his people.^[3]

As for his physical attributes, he was white-skinned and skinny; some historians have related narrations which indicate that the white color of his skin was mixed with shades of yellow. His beard did not grow very long on his cheeks, and his back leaned forward to a certain degree. Because of his physical make-up — his skinniness — his lower garment would not stay in place, but would instead barely remain in place at the level of his hips. His face was gaunt, and while his forehead protruded outwards, his eye-sockets were deeply set in his face. And whereas his calves were skinny, his legs were muscular though lean. And after his hair turned white, he would dye it with henna and *Al-Katm* (a kind of shrub that was used for dyeing and that was very similar to henna).^[4]

^[1] *At-Tabaqaat Al-Kubraa* (3/171).

^[2] *Seerah Wa-Hayaat As-Siddeeq*, by Majdeed Fathee As-Sayyid (pg. 29); and *Taareekh Al-Khulafaa* (pg. 56).

^[3] *Taareekh Ad-Da'wah Ilal-Islam Fee 'Ahd Al-Khulafaa Ar-Raashideen* (pg. 30).

^[4] *Bukhaaree* (5895) and *Muslim* (2341) and *Abu Bakr As-Siddeeq ﷺ*, by Majdeed As-Sayyid (pg. 32).

Third: His Family

Abu Bakr's father was 'Uthmān ibn 'Aamir ibn 'Amr, and his *Kunya* — by which he was most famously known — was Abu Quhaafah ﷺ. Abu Quhaafah ﷺ embraced Islam on the day of the Makkah Conquest. By the time the Prophet ﷺ returned triumphantly to Makkah, Abu Quhaafah ﷺ had become a very old man. When Abu Bakr ﷺ took his father to the Messenger of Allah ﷺ in order to announce his entry into the fold of Islam, the Messenger of Allah ﷺ said, "O Abu Bakr, should you not have left him where he was, so that I could have went to visit him." Abu Bakr ﷺ said, "O Messenger of Allah ﷺ, he has a greater duty to come to you." As we can clearly see from this narration, to honor the elderly was the way of the Prophet ﷺ; and on another occasion, the Prophet ﷺ said, "He who does not honor the elderly among us and does not show mercy to the young among us, is not from us."^[1] Abu Quhaafah ﷺ then officially announced his entry into the fold of Islam and made a pledge to follow the Messenger of Allah ﷺ.^[2] It is related that the Messenger of Allah ﷺ congratulated Abu Bakr ﷺ for his father's entry into the fold of Islam and that he said to Abu Bakr ﷺ, "Change this (whiteness) in his hair (to another color)." At the time, Abu Quhaafah's hair was compared to a *Thughaamah* — a white plant that was then commonly compared to the whiteness in a person's hair.^[3]

As for the mother of Abu Bakr ﷺ, her full name was Salmah bint Sakhr ibn 'Amr ibn Ka'ab ibn Sa'ad ibn Teem, and her *Kunya* was Umm Al-Khair. She ﷺ embraced Islam during the earlier stages of the Prophet's *Da'wah*, a topic that we will (*In Sha Allah*) discuss in more detail in a later section of this work. Throughout his life, Abu Bakr ﷺ had a total of four wives, who

^[1] *At-Tirmidhee*, the Book of *Birr*, chapter 15.

^[2] *Al-Isaabah* (4/375).

^[3] *Al-Isaabah* (4/375).

bore for him six children: three sons and three daughters. The following were his wives:

1) Qateelah bint 'Abdul-'Uzzah ibn As'ad ibn Jaabir ibn Maalik

That Qateelah embraced Islam is not a point of agreement among scholars^[1], the main reason for that disagreement being that Abu Bakr ؓ had divorced her during the pre-Islamic days of ignorance. Qateelah was the mother of two of Abu Bakr's children: 'Abdullah ؓ and Asmaa ؓ. Although Qateelah did not migrate to Al-Madeenah, she did go there to visit her daughter, Asmaa. She brought with her gifts, some cream and cooking fat, but Asmaa ؓ refused not only to accept them for her, but also to grant her entry into her home. Asmaa ؓ felt conflicted on the inside: on the one hand, she was a Muslim and her mother was a polytheist; and on the other hand, her mother had given her birth, raised her, and showered a great deal of love upon her. As a polytheist, she was not deserving of Asmaa's respect and love; but as a mother, she had every right to be loved and respected. Confused and uneasy about the matter, Asmaa ؓ sent a message to 'Aaisha ؓ, requesting her to ask the Prophet ﷺ about her situation. The Prophet ﷺ gave this reply: "She (i.e., Asmaa) must grant her entry (into her home), and she must also accept her gift." And around the same time, Allah ﷻ revealed the Verse:

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity." (Qur'an 60: 8)

^[1] At-Tabaqaat, by Ibn Sa'ad (3/169), (8/249).

This Verse confirmed for believers that Allah ﷻ did not forbid them from being kind and generous in their dealings towards polytheists who had not persecuted them; furthermore, believers were informed that they should act justly with them, for indeed, "Allah loves those who deal with equity."

2) Umm Roomaan bint 'Aamir ibn 'Uwaimar ؓ

Umm Roomaan ؓ was from the Banu Kinaanah ibn Khuzaimah tribe; her husband, Al-Haarith ibn Sakhbarah, died in Makkah, after which time Abu Bakr ؓ married her. She was one of the early Muslims: she pledged to follow the Prophet ﷺ at an early stage during his *Da'wah*, and she had the distinction of having migrated to Al-Madeenah. She gave birth to two of Abu Bakr's children: 'Abdur-Rahmaan ؓ and 'Aaisha ؓ. Having lived a fruitful and blessed life, Umm Roomaan ؓ died in Al-Madeenah in the year 6 H.

3) Asmaa bint 'Umais ibn Ma'bad ibn Al-Haarith ؓ

Asmaa's *Kunyah* was Umm 'Abdullah, which perhaps refers to a child she had with Ja'far ؓ. One of the first Muslims to perform migration for the sake of Allah ﷻ, Asmaa embraced Islam at a very early stage of the Prophet's *Da'wah*, even before the Muslims turned the house of Al-Arqam into a secret meeting place. She pledged to follow the Messenger of Allah ﷺ, and then because of the persecution that she and her husband Ja'far ibn Abu Taalib ؓ were afflicted with at the hands of the Quraish, they both migrated to Abyssinia. At the behest of the Prophet ﷺ, they stayed in Abyssinia for a number of years. Then, just before the conquest of Khaibar, the Prophet ﷺ sent word to them that they should return, and they performed migration for a second time — this time, from Abyssinia to Al-Madeenah. Shortly thereafter, Ja'far ؓ was martyred on the Day of Mo'tah. Abu Bakr ؓ then married her, and she later gave birth to one of his sons: Muhammad. Asmaa ؓ made important contributions towards the preservation of the Prophet's *Sunnah*: She memorized sayings